

**Quotations from the Works of St. Cyril  
of Alexandria in Peter of Callinicus’  
*magnum opus* ‘Contra Damianum’\***

[Citas de San Cirilo de Alejandría en la obra de Pedro de  
Calínico *magnum opus* ‘Contra Damianum’]

**Rifaat EBIED**

The University of Sydney  
rifaat.ebied@sydney.edu.au

**Resumen:** El tema de este trabajo es la controversia entre Pedro de Calínico, Patriarca de Antioquía (581-591) y Damián, Patriarca de Alejandría (581-591). El objetivo principal de este artículo es doble: primero, presentar una breve descripción de la disputa del siglo VI sobre la doctrina de la Trinidad entre Pedro de Calínico y Damián de Alejandría, que a su vez llevó al cisma entre Antioquía y Alejandría durante 30 años; segundo, identificar, reunir y reproducir las numerosas citas (c. cuarenta y ocho pasajes), en su modalidad siríaca, a partir de varias obras relevantes de San Cirilo de Alejandría, contenidas en el *magnum opus* ‘Contra Damianum’ de Pedro de Calínico.

**Abstract:** The theme of this paper is the controversy between Peter of Callinicus, Patriarch of Antioch (581-591) and Damian, Patriarch of Alexandria (578-605). The chief aim of the article is twofold: First, to present a brief outline of the sixth century dispute over the doctrine of the Trinity between Peter of Callinicus and Damian of Alexandria, which, in turn, led to the schism between Antioch and Alexandria lasting about 30 years; secondly, to identify, enlist and reproduce the numerous quotations (ca. forty-eight passages), in their Syriac dressing, from the various seminal works of St. Cyril of Alexandria, which are contained in Peter of Callinicus’s *magnum opus* ‘Contra Damianum’.

**Palabras clave:** Controversia triteísta. *Contra Damianum*. Cirilo de Alejandría. Damian de Alejandría. Pedro de Calínico.

**Keywords:** Tritheist Controversy. *Contra Damianum*. Cyril of Alexandria. Damian of Alexandria. Peter of Callinicus.



### Introduction

The purpose of this paper is to identify, enlist and reproduce (together with an English translation and commentary) the numerous quotations, in their Syriac dressing, from the various seminal works of St. Cyril of Alexandria, which are contained in Peter of Callinicus's *magnum opus* 'Contra Damianum'. But first I shall begin with a brief account of the Tritheist controversy which broke out more than a hundred years after the acrimonious controversy over the Council of Chalcedon had cooled down.<sup>1</sup> I will focus mainly on the dispute over the doctrine of the Trinity between Peter of Callinicus and Damian of Alexandria which, in turn, led to the schism between Antioch and Alexandria lasting about 30 years and also precipitated Peter's authorship of his *magnum opus*.

Everybody, or at least everybody who is interested in reading about the controversy between Peter of Callinicus the

---

\* An updated version of a paper presented at the 7<sup>th</sup> North American Syriac Symposium, The Catholic University of America, Washington, DC, 21-24 June, 2015.

<sup>1</sup> For a detailed account of the history and doctrine of Tritheism, see Rifaat Ebied, "Peter of Callinicus and Damian of Alexandria: the Tritheist Controversy of the Sixth Century", *Parole de l'Orient* 35 (2010), pp. 184ff.; R.Y. Ebied, A. Van Roey and L.R. Wickham, *Peter of Callinicus: Anti-Tritheist Dossier*, «Orientalia Lovaniensia Analecta» 10 (Louvain: Peeters Publishers, 1981), pp. 20-33.

‘miaphysite’ patriarch of Antioch (581-591)<sup>2</sup> and Damian (578-605) his counterpart and spiritual superior of Alexandria, will know that they fell out and that they fell out over the doctrine of the Trinity. When the dust had settled on their graves and when churchmen turned their minds to assuaging the bitterness of the rift between fellow-believers, men pronounced the whole quarrel a mere logomachy, a battle of words in which the contestants had been at cross-purposes.<sup>3</sup> No doubt these churchmen were in part, at least, right – even if in matters of this kind, ecclesiastical diplomacy, as so often happens, puts *akribeia* to flight and remoulds the past to its own liking. No doubt too as Gregory the Theologian observes (and that for both our contestants, Peter and Damian, is almost the equal of a divine utterance) ‘men must have something to blaspheme or life would be unliveable’<sup>4</sup> – or, to paraphrase more charitably, a living theology demands adventurous debate, and the adventure runs the perpetual risk of turning into temerarious blasphemy. No doubt, moreover, a calm student of church affairs would have good cause to point to this quarrel as one further symptom of the rickety structure of a miaphysite church which lacked secular authority to moderate its internal doctrinal disagreements. All that would be true, or at least, partly true. Yet it would all, also, be beside the point. Peter and Damian were in dispute about the substance of the faith. That is what they believed and, if we are to understand them, what we must try to believe too. When Peter called Damian a ‘Sabellian’

---

<sup>2</sup> Not 578 as is usually given for the date of his assumption of the See of Antioch, cf. W. Wright, *A Short History of Syriac Literature* (Amsterdam: Philo Press, 1966) p. 113. See A. Van Roey, “Het Dossier van Proba en Juhannan Barboer”, *Scrinium Lovaniense* (1961), p. 183, n. 2.

<sup>3</sup> J.-B. Chabot (ed.), *Chronique de Michel le Syrien*, tome 11 (Paris: Ernest Leroux, 1901, repr. 1963), p. 391, col. 1.

<sup>4</sup> *Oratio* xxxi, 2.

and Damian retorted by calling Peter a ‘Tritheist’ each meant what he said.

About 586 Peter of Callinicus became involved in a stormy controversy with his patron Damian, Patriarch of Alexandria, over a problem which arose during the course of anti-Tritheist polemics. Damian was accused by Peter of Sabellianism on the grounds that in the course of refuting Tritheism he had taught that the divine hypostases were themselves the characteristic properties of the Father, Son and Holy Ghost. Thereupon Damian accused his critic of Tritheist sympathies. What follows is a brief word about Peter’s writings.<sup>5</sup> But I will confine myself here to those which contain the seminal quotations from the works of St. Cyril of Alexandria, viz. his *Anti-Tritheist Dossier* and *Adversus Damianum*.

(i) The *Anti-Tritheist Dossier*

Peter wrote at least three treatises one of which is his *Anti-Tritheist Dossier* which also concerns us here and which has survived in only one manuscript, viz. British Library Add. 12155, containing an extensive florilegium, and was published by Ebied, Van Roey and Wickham.<sup>6</sup> It bears the title: ‘Rebuttal of those who are charged with Sabellianism and who therefore maliciously spread the libellous report about us of holding the heathen dogmas of the Tritheists’. The writing, then, is not directed against the Tritheists (as Baumstark<sup>7</sup> has wrongly

<sup>5</sup> For a detailed discussion of Peter’s writings, see Rifaat Y. Ebied, Albert Van Roey and Lionel R. Wickham, *Petri Callinicensis Patriarchae Antiocheni Tractatus Contra Damianum, I Quae Supersunt Libri Secundi*, «Corpus Christianorum» Series Graeca 29 (Turnhout: Brepols, 1994), pp. xivff.

<sup>6</sup> R.Y. Ebied, A. Van Roey and L.R. Wickham, *Peter of Callinicum: Anti-Tritheist Dossier*, «Orientalia Lovaniensia Analecta» 10 (Louvain: Peeters Publishers, 1981). [hereafter = Ebied *et al*, *Anti-Tritheist Dossier*].

<sup>7</sup> *Geschichte der Syrischen Literatur* (Bonn, 1922), p. 177.

suggested) but against people accused of Sabellianism, the heresy diametrically opposed to Tritheism. The author's aim is not to refute either Trithiesm or Sabellianism but simply to prove that the accusation of Tritheism advanced by his Sabellian, or Sabellianizing, opponents is utterly baseless and that, quite the contrary, he has from the start of his patriarchate (581) up to the moment of composing his dossier of documents (586/7) always fought against that heresy.<sup>8</sup> The Anti-Tritheist Dossier of Peter of Callinicus forms part of the controversy between the two patriarchs of Antioch and Alexandria. It was connected with the struggle against Tritheism and started as a result of Damian's refutation of Tritheism. The work, which is evidently incomplete and may even be a portion of the lost Book I *Adversus Damianum*, is the dossier of documents (prefaced by a short Introduction) assembled by Peter to show how he and Damian were once friends, how they have fallen out and how shamefully he (Peter) has been maltreated and slandered. Peter will prove that so far from being a tritheist himself, as Damian alleges, he has been a highly successful combatant of tritheists with one outstanding convert to show for it; besides which Damian in earlier days wrote him extremely flattering letters, congratulating him on his prowess in the battle. Moreover, when Peter had arranged to meet Damian to sort the issues out in Egypt, the whole thing turned out to be a fiasco, for which Damian was to blame. That in outline is the subject matter.

---

<sup>8</sup> Cf. Ebied *et al.*, *Anti-Tritheist Dossier*, pp. 15ff.

(i) Peter's *Magnum Opus: Contra Damianum*

As mentioned above, Damian accused his critic (Peter) of Tritheist sympathies. Peter, in turn, put together his *magnum opus: Against Damian*<sup>9</sup> in which he rebuts the thesis defended by Damian in his refutation of the tritheists, that the characteristic properties of the divine persons, i.e. fatherhood, sonship and procession are the hypostases themselves. What this book reveals is that the patristic doctrine of the Trinity inherited by Peter and Damian alike was, if not actually inconsistent, at least expressed in various and genuinely puzzling ways.

---

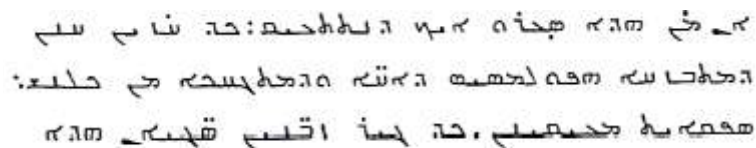
<sup>9</sup> A critical edition of this work was published by Rifaat Y. Ebied, Albert Van Roey and Lionel R. Wickham, *Petri Callinicensis Patriarchae Antiocheni Tractatus Contra Damianum, I, II, III, IV*, «Corpus Christianorum» Series Graeca vols. 29, 32, 35 and 54 (Turnhout: Brepols, 1994-2003). [hereafter = Ebied *et al*, *Contra Damianum*].

*Quotations from the Works of St. Cyril of Alexandria*

I now turn to a consideration of the quotations from the works of St. Cyril of Alexandria in the above mentioned writings of Peter of Callinicus. Throughout the extensive writing of Peter of Callinicus, the *Contra Damianum*, the author appeals to patristic proof-texts, patristic theology in order to advance his arguments and augment his thesis. To this end, he employs a large number of patristic quotations from the works of many Church Fathers including St. Athanasius of Alexandria, Basil of Caesarea, Cyril of Alexandria, Eustathius of Antioch, Gregory Nazianzen, Gregory of Nyssa, John Chrysostom and Severus of Antioch. I shall confine myself here to the quotations from the various works of St. Cyril of Alexandria which are contained in Peter's *magnum opus*.

In his surviving Syriac *magnum opus* Peter quotes at least forty eight passages of varying length from eleven different works (Books, Epistles, Apologies, Commentary on Biblical books, etc.) of St. Cyril of Alexandria. Some of the passages quoted are brief while others are very extended ones. By far the largest number of quotations is from St. Cyril's seminal work, *Thesaurus*<sup>10</sup> [19 quotations]. I give below the text and translation of these quotations arranged according to the books from which they have been extracted. These are as follows:

I. From a *Deliverance to the Holy Synod assembled at Ephesus* (E. Schwartz, *Acta Conciliaorum oecumenicorum*, I, 1, 3, pp. 21-22) [1 quotation]:



---

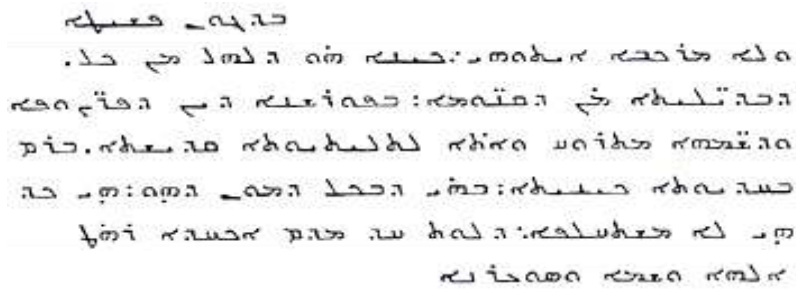
<sup>10</sup> CPG 5212; PG 75, 9-656.





Eunomius, but from early life we learned the sacred writings and were brought up by orthodox and holy fathers. We anathematize Apollinarius, Arius, Eunomius, Macedonius, Sabellius, Photinus, Paul, the Manicheans and every other heresy and, in addition, along with these also, the inventors of Nestorius' novel blasphemies, his associates and fellow-thinkers".<sup>11</sup>

II. From *Treatise to Hermias: De Sancta et consubstantiali Trinitate, dialogus VII* (PG 75, 1092C-D) [1 quotation]:



“Therefore the all-transcending nature is simple and incomposite, expanding by the properties of the hypostases and the distinction of prosopa and names and arriving at the Holy Trinity, yet by the unity of nature and precise identity in every respect whatsoever concurring into one thing, God both the name and the actuality”.<sup>12</sup>

III. From *Epistula ad Acacium Beroensem* (CPG 5333, Ed. E. Schwartz, *Acta Conciliaorum oecumenicorum*, I, 1, 7, pp. 147-150) [1 quotation]:

<sup>11</sup> Ebied et al., *Anti-Tritheist Dossier*, pp.72-73 (Syriac), p. 46 (English).

<sup>12</sup> Ebied et al., *Anti-Tritheist Dossier*, p. 77 (Syriac), p. 50 (English).

ܩܝܪܝܠܘܨܘܠܝܡܐ  
 ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ  
 ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ  
 ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ  
 ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ  
 ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ  
 ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ  
 ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ ܩܝܪܝܠܘܨܘܠܝܡܐ

“Cyril: “Let not, then, people, disgorge simply absurd words against us, spreading the report that we hold the opinion of Apollinarius, Arius or Eunomius as they wrote at the synod of Ephesus. For I have, by the grace of our Saviour, been all my days orthodox, and was brought up at the hands of an orthodox father. Never have I held the opinions of Apollinarius or of Eunomius or of Arius, nor again those of any other heretics, but I anathematize them rather”.<sup>13</sup>

IV. From *Thesaurus* (CPG 5215; PG 75, 9-656) [19 quotations]:

(1) In chapter 8 of Book III, Peter quotes the following passage from St. Cyril’s *Thesaurus* in which he (Cyril) indisputably shows that indicators and characterizers are one thing, whereas the indicated and characterized are another thing:

---

<sup>13</sup> Ebied et al., *Anti-Tritheist Dossier*, p. 97 (Syriac), p. 66 (English).

ܡܢ ܕܢܘܨܩܐ ܕܠܢ ܕܢܘܨܩܐ : ܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ : ܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ

“Uncreatedness (which is the same as saying ‘un-made-ness’) is not substance but is indicative of a substance; and, the indicated are not the same as the indicators; and also, the name ‘man’ indicates man’s nature but is something other than it; as well as, Christ is being depicted in us and sets in us his own marks, depicting afresh man’s nature with the beauty of the Godhead”.<sup>14</sup>

(2)

ܡܢ ܕܢܘܨܩܐ ܕܢܘܨܩܐ : ܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ  
 ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ ܕܢܘܨܩܐ

“If uncreatedness and un-subjected-ness *et cetra* alike indicate substance, and the indicated are not the same as the indicators; then substance and uncreatedness will not be the same thing, just as, also, the indicated is not the same thing as the indicator”.<sup>15</sup>

<sup>14</sup> Ebied *et al.*, *Contra Damianum*, vol. 32, pp. 216-219.

<sup>15</sup> Ebied *et al.*, *Contra Damianum*, vol. 32, pp. 230-231.

(3)

: ځور ځاوس ځولځل ځو ځوځ ځوځ  
 ځوځ ځو : ځوځ ځوځ ځوځ ځو ځوځاځ ځو ځوځ  
 ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ  
 ځوځ ځوځ : ځوځ ځوځ ځوځ ځوځ ځوځ  
 : ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ  
 ځوځ ځوځ : ځوځ ځوځ ځوځ ځوځ ځوځ  
 ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ  
 : ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ  
 ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ  
 ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ  
 ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ  
 ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ ځوځ

“If whatever belongs solely to God must also be his substance, he will be composed for us out of many substances. For there are many things which belong by nature solely to him but to no other existing thing. For ‘King’, ‘Lord’, ‘immortal’, ‘imperishable’, ‘invisible’ and besides these, a host of other things, are said of him by the divine Scriptures. So, if everything belonging to him is placed in the order of substance, how can the simple fail to be composite – which it is absurd for us to think? Therefore the word ‘ingeneracy’, indicating something belonging to him, is not substance and it is futile to say that God has his being by his ingeneracy”.<sup>16</sup>

(4) In chapter 9 of Book II, Peter, following his usual practice, discusses the points he judges rebut Damian’s thesis. To this effect, he quotes the following short passage from St. Cyril’s *Thesaurus* in order to prove that ingeneracy is distinct from the Father’s hypostasis:

<sup>16</sup> Ebied et al., *Contra Damianum*, vol. 32, pp. 232-233.

ܐܘܪܘܢܐ ܕܥܡܘܢܐ ܕܥܘܠܡܐ \* ܠܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ  
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ  
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ  
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

“Truth’s beauty, though hard for most men to discover, is yet revealed clearly like a heavenly treasure to those who track it down and search for it with a good mind and sincere will, and irradiates their minds the more”.<sup>17</sup>

(5) In chapter 19 of Book II, Peter quotes St. Cyril’s *Thesaurus*, chapters 4 and 19 where he (Cyril) asserts that the difference of names does not entail that the divine persons are not consubstantial. Cyril also implies that the names do not constitute the hypostases.

(6) From Chapter 4 of the *Thesaurus*:

ܐܘܪܘܢܐ ܕܥܡܘܢܐ ܕܥܘܠܡܐ \* ܠܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ  
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ  
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ  
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ  
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ  
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ  
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

<sup>17</sup> Ebied et al., *Contra Damianum*, vol. 29, pp. 126-127.

ܐܘܠܐܢܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ : ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ : ܕܡܘܬܐ  
 ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ : ܕܡܘܬܐ ܕܡܘܬܐ  
 ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ \* : ܕܡܘܬܐ  
 ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ  
 ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ  
 ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ  
 ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ

“We call God ‘Father’ but the Word ‘Son and God’ not that one is prior and the other posterior, according to the sequence amongst men (for God is above all time) but meaning that we worship the one as begetter (which is the property of the Father) and the other as true Son who has an ineffable generation from the Father’s substance. Therefore, ‘Father’ because he has begotten, and ‘Son’ because he has been begotten, and only to this extent is there need of names and an indication through human resemblance. If, then, in the case of ‘God’, the name ‘Father’ is significant only of fact that he begot, no argument obliges God who begets non-temporally to pre-exist his offspring. And if no time intervened between begetter and begotten, the Son did not come into existence afterwards, but has been eternally co-eternal with the Father”.<sup>18</sup>

(7) From Chapter 19 of the *Thesaurus*:

ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ  
 ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ  
 ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ ܕܡܘܬܐ

<sup>18</sup> Ebied et al., *Contra Damianum*, vol. 29, pp. 268-269.

: ١٠ : *(Arabic text, likely a list or index)*  
 : ١١ : *(Arabic text)*  
 : ١٢ : *(Arabic text)*  
 : ١٣ : *(Arabic text)*  
 : ١٤ : *(Arabic text)*  
 : ١٥ : *(Arabic text)*  
 : ١٦ : *(Arabic text)*  
 : ١٧ : *(Arabic text)*  
 : ١٨ : *(Arabic text)*  
 : ١٩ : *(Arabic text)*  
 : ٢٠ : *(Arabic text)*  
 : ٢١ : *(Arabic text)*  
 : ٢٢ : *(Arabic text)*  
 : ٢٣ : *(Arabic text)*  
 : ٢٤ : *(Arabic text)*  
 : ٢٥ : *(Arabic text)*  
 : ٢٦ : *(Arabic text)*  
 : ٢٧ : *(Arabic text)*  
 : ٢٨ : *(Arabic text)*  
 : ٢٩ : *(Arabic text)*  
 : ٣٠ : *(Arabic text)*  
 : ٣١ : *(Arabic text)*  
 : ٣٢ : *(Arabic text)*  
 : ٣٣ : *(Arabic text)*  
 : ٣٤ : *(Arabic text)*  
 : ٣٥ : *(Arabic text)*  
 : ٣٦ : *(Arabic text)*  
 : ٣٧ : *(Arabic text)*  
 : ٣٨ : *(Arabic text)*  
 : ٣٩ : *(Arabic text)*  
 : ٤٠ : *(Arabic text)*  
 : ٤١ : *(Arabic text)*  
 : ٤٢ : *(Arabic text)*  
 : ٤٣ : *(Arabic text)*  
 : ٤٤ : *(Arabic text)*  
 : ٤٥ : *(Arabic text)*  
 : ٤٦ : *(Arabic text)*  
 : ٤٧ : *(Arabic text)*  
 : ٤٨ : *(Arabic text)*  
 : ٤٩ : *(Arabic text)*  
 : ٥٠ : *(Arabic text)*  
 : ٥١ : *(Arabic text)*  
 : ٥٢ : *(Arabic text)*  
 : ٥٣ : *(Arabic text)*  
 : ٥٤ : *(Arabic text)*  
 : ٥٥ : *(Arabic text)*  
 : ٥٦ : *(Arabic text)*  
 : ٥٧ : *(Arabic text)*  
 : ٥٨ : *(Arabic text)*  
 : ٥٩ : *(Arabic text)*  
 : ٦٠ : *(Arabic text)*  
 : ٦١ : *(Arabic text)*  
 : ٦٢ : *(Arabic text)*  
 : ٦٣ : *(Arabic text)*  
 : ٦٤ : *(Arabic text)*  
 : ٦٥ : *(Arabic text)*  
 : ٦٦ : *(Arabic text)*  
 : ٦٧ : *(Arabic text)*  
 : ٦٨ : *(Arabic text)*  
 : ٦٩ : *(Arabic text)*  
 : ٧٠ : *(Arabic text)*  
 : ٧١ : *(Arabic text)*  
 : ٧٢ : *(Arabic text)*  
 : ٧٣ : *(Arabic text)*  
 : ٧٤ : *(Arabic text)*  
 : ٧٥ : *(Arabic text)*  
 : ٧٦ : *(Arabic text)*  
 : ٧٧ : *(Arabic text)*  
 : ٧٨ : *(Arabic text)*  
 : ٧٩ : *(Arabic text)*  
 : ٨٠ : *(Arabic text)*  
 : ٨١ : *(Arabic text)*  
 : ٨٢ : *(Arabic text)*  
 : ٨٣ : *(Arabic text)*  
 : ٨٤ : *(Arabic text)*  
 : ٨٥ : *(Arabic text)*  
 : ٨٦ : *(Arabic text)*  
 : ٨٧ : *(Arabic text)*  
 : ٨٨ : *(Arabic text)*  
 : ٨٩ : *(Arabic text)*  
 : ٩٠ : *(Arabic text)*  
 : ٩١ : *(Arabic text)*  
 : ٩٢ : *(Arabic text)*  
 : ٩٣ : *(Arabic text)*  
 : ٩٤ : *(Arabic text)*  
 : ٩٥ : *(Arabic text)*  
 : ٩٦ : *(Arabic text)*  
 : ٩٧ : *(Arabic text)*  
 : ٩٨ : *(Arabic text)*  
 : ٩٩ : *(Arabic text)*  
 : ١٠٠ : *(Arabic text)*

“The primary indeed and fullest names in sense are indicative of substances. But one may perceive considerable variety amongst them. For some give a general indication of entities, providing a generic signification. Others divide what have been generally signified into the individuals, making the entities appear many. So, for instance, the term ‘man’ used simply and absolutely, signifies the whole human race or the substance itself; whilst the name ‘Paul’, for instance, or ‘Peter’, or ‘James’, or ‘Cephas’, divides humanity into individuals and brings about a plurality of men. Therefore, the difference of names is apprehended of

consubstantials, but it does not remove what fall under the same genera from mutual likeness of nature. When, therefore, the Father is called 'Father' and the Son 'Word', the former is not different in nature from the latter, nor the latter from the former, possessing, as they do, the distinction solely in their names. For it has been proved that a difference in names does not change the mutual similarity in nature of things of the same nature. Nothing, to be sure, stops the Son being consubstantial with the Father, even if he is called 'Son' and not 'Father' and is his true Word. For the Father's substance being simple, can admit nothing else intervening in the generation of the Word which is naturally begotten from him, and is one with him; because he himself also is God by nature and shone forth from the living Father."<sup>19</sup>

(8) In the same chapter (19) of Book II, Peter quotes the following passage from St. Cyril's *Thesaurus* Prologue to the effect that he (St. Cyril) declares that the trick of applying Damian's theory to Severus' texts produces absurdities and that it is a common one to all heretics:

ⲕⲁⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 : ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ  
 ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

<sup>19</sup> Ebied et al., *Contra Damianum*, vol. 29, pp. 268-271.



ܩܘܡܝܢܐ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ  
 ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ  
 ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ  
 ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ  
 ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ  
 ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ  
 ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ ܕܥܝܪܝܐ ܕܥܘܢܘܡܝܘܫ

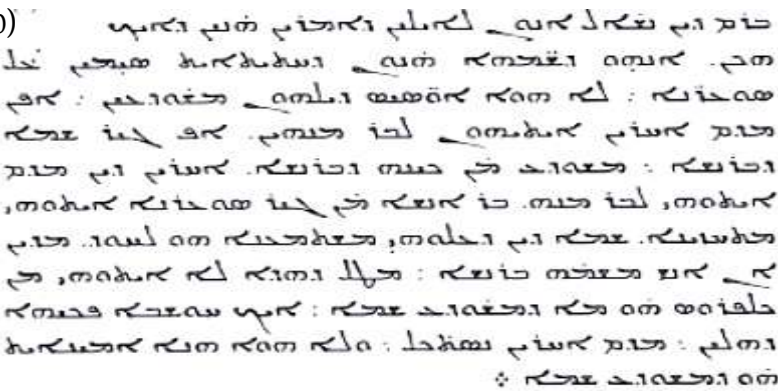
“The error of Arius’ and Eunomius’ dogmas is indeed complex and many-faceted (if I may use that word) and in complex fashion fabricates the shape of truth, like harlots meaning to conceal the ugliness of the deed by use of the devices they have discovered: they gild and dress themselves up, putting on other items of adornment, and make ruin look good to those who view them. In this same way also, I think, the ruinous words of the heterodox are shaped in the beauty of true religion and they attempt to have them garlanded with the words of truth. Nowhere though are they pregnant with truth but inside they possess the error which comes from falsehood. But those who fortify their mind with vigilance and rational skill are not trapped by their wiles, but holding fast to really sound faith give praise for themselves, saying: *Blessed is the Lord who did not give us up to their teeth as a prey*”.<sup>20</sup>

(9) In chapter 22 of Book II, Peter quotes the following passages from St. Cyril’s *Thesaurus* in order to examine his plain expressions and to investigate how he (Cyril) too, “inhaling the same spirit, teaches us unaltered the views of the doctors before him, proving that the names and the realities which are known by the names are different things:

<sup>20</sup> Ebied et al., *Contra Damianum*, vol. 29, pp. 286-289.



shall we say: and he makes it the Word's proper hypostasis, especially indicative of his substance?"<sup>21</sup>

(10) 

“Nevertheless, let us ask those who say things like this, whether the names which are accurately imposed on realities do not indicate their substances although they are something other than they. For the name ‘man’ too indicates man’s nature but is something other than it. For man is a visible reality, whereas the name applied to him is audible only. Therefore if someone says ‘man’, according to their fatuous notion we are to understand something else and not constantly what the name signifies, because what the name signifies is by no means this”.<sup>22</sup>

(11) In the same chapter (22) of Book II, Peter quotes the following short passages from St. Cyril’s *Thesaurus* in order to prove he (Cyril) agrees that the names and the realities are not identical:

<sup>21</sup> Ebied et al., *Contra Damianum*, vol. 29, pp. 350-353.

<sup>22</sup> Ebied et al., *Contra Damianum*, vol. 29, pp. 352-353.







(14) In chapter 24 of his Book III, Peter rebuts Damian's conclusion by quoting the following passage from St. Cyril's *Thesaurus* chapter 23 in which he (Cyril) shows that this would make God a manifold of hypostases (or substances):

ⲛⲟⲗⲗⲁⲓ ⲛⲟⲩⲁ ⲟⲩⲟⲩⲁ ⲛⲟⲩⲁ ⲛⲟⲩⲁ  
 : ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ  
 ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ  
 ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ  
 ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ  
 ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ  
 ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ  
 ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ ⲛⲟⲩⲁⲛⲟⲩⲁ

“If whatever belongs solely to God must also be substance, he will be composed for us out of many substances. For there are many things which belong by nature solely to him but to no other existing thing. For ‘King’, ‘Lord’, ‘imperishable’, ‘invisible’ and, besides these, a host of other things, are said of him by the divine Scriptures. So, if everything belonging to him is placed in the order of substance, how can the simple fail to be composite?<sup>26</sup>

(15) In chapter 28 of his Book III, Peter alludes to the trick used over the teaching of St. Cyril. He, therefore, accused Damian of ducking discussion of a proof-text of Cyril's quoted in the *Synodicon*, and substituting discussion of another. He thus sites the following passage from Cyril's *Thesaurus*:

<sup>26</sup> Ebied et al., *Contra Damianum*, vol. 35, pp. 136-137.

: ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ  
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ  
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ  
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ  
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ  
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ  
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ  
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ  
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

“The Father begat the Son from himself, indivisibly, in the same way as a wise man begets a wise idea in engineering or geometry, say, or some other such thing. For these sorts of thing are thought of as being fruits of wisdom, and thus have their nature; but the craftsmanship is undivided from the wisdom wherefrom it is begotten; is, indeed, from it and in it, bearing the parent’s stamp and being thought of as being undividedly something other than it. In the same way too, the Son’s generacy, existing inseparably from the father, is preserved in its own hypostasis, transcending the power of an illustration.<sup>27</sup>

(16) In proof of accusing Damian for “standing in direct contradiction to the fathers whose teaching is that each divine hypostasis is God not by adoption or participation but by nature: it is creatures deified by Grace who participate”, Peter sites the following quotations from Cyril’s *Thesaurus*, chapters 10 and 32:

<sup>27</sup> Ebied et al., *Contra Damianum*, vol. 35, pp. 286-287.







“Discoursing about Christ our Saviour he said, *In whom we too, having heard the word of truth, the gospel of our salvation, by believing in which you have been sealed in the holy spirit of promise who is the pledge of our heritage.* If, by being sealed in the Holy Ghost, we are formed anew in relation to God, how can the one whereby the image of the divine substance is marked in us and the indications of the uncreated nature abide in us, be a creature? For not like a painter does the Spirit delineate in us the Godhead’s substance, being himself something other than it, nor does he bring us to the likeness of God in this way; but being God Himself and proceeding from God, he is invisibly imprinted like a stamp, as it were on the wax tablet of his recipients’ hearts, delineating the nature afresh into the archetypal beauty through participation and likeness to him and again disclosing man in the image of God. So how can he, by whom nature is fashioned anew in relation to God by its being made a partaker of God, be a creature?<sup>29</sup>

(18) Here again in chapter 47 of his Book III Peter presents and comments individually on a series of quotations from a number of Church Fathers (including St. Cyril) who unite in teaching the truth which he (Peter) affirmed at the end of the preceding chapter (46). He thus quotes the following passage from chapter 33 of the *Thesaurus*:

ⲁⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ  
 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ  
 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ  
 ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

“How, then, can the Holy Ghost be numbered amongst creatures, since he is the unvarying image of God the Son? And again: But if the Spirit is called ‘the Son’s image’, he is God then and in no different way.<sup>30</sup>

<sup>29</sup> Ebied *et al.*, *Contra Damianum*, vol. 54, pp. 68-71.

<sup>30</sup> Ebied *et al.*, *Contra Damianum*, vol. 54, pp. 344-345.



be called their substance? But if the property of each one is not itself substance, but belongs to the substance (like laughter to man and neighing to the horse) ingeneracy will not be substance, because it does not indicate what God is by nature, but the way in which he is and how his property is in relation to those others. Another answer: Ingeneracy will be predicated of God's substance as in inseparable, as colour is, too, of everybody. But substances are not signified by what belong inseparably, but by those things that they are themselves, just as one would not know what a swan or snow is by nature, were one to learn only that these are white. For whiteness will not be reckoned as substance but as one of the things belonging to the substance.<sup>31</sup>

V. From *Apologia XII Capitulorum contra Orientalis* (CPG 5221; PG 76, 316-385; ed. E. Schwartz, *Acta Conciliaorum oecumenicorum*, I, 1, 7, pp. 33-65) [2 quotations]:

(1) In chapter 30 of his Book III, Peter states that St. Cyril is slanderously alleged by Damian to have been engaged in mere eristic (A Practice he disclaims in his *Defence against Andreas' Criticism of the 12<sup>th</sup> Anathema*):

The image shows a fragment of a handwritten manuscript in Syriac script. The text is arranged in approximately ten horizontal lines. The script is cursive and appears to be a form of Neo-Syriac. There are several instances of correction or insertion, indicated by small marks and additional characters above or below the main lines of text. The ink is dark, and the background is light-colored paper.

<sup>31</sup> Ebied et al., *Contra Damianum*, vol. 32, pp. 240-241.

“But since by propounding an irrelevant retort, as they inadvisedly saw fit, and employing the acrid discoveries of their minds, they attempt to prove the cleverness of their wisdom, and argue (very hastily, too) proving that God’s Word is impassible in his nature, they are to hear from us that they fight in vain and beat the air, since there is nobody who opposes them on the point or, again indeed, who thinks the opposite.<sup>32</sup>

(2) According to Peter, Damian teaches that the properties are God, only in an improper and derivative sense. Insults to God such as these can only be rejected with hot indignation by all with a care for true religion; anything else savours of complicity. In the following quotation Peter appeals to Cyril to testify to his argument:

ܘܥܝܢܐ ܕܡܫܝܚܐ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ  
 ܘܥܝܢܐ ܕܡܫܝܚܐ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ  
 ܘܥܝܢܐ ܕܡܫܝܚܐ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ  
 ܘܥܝܢܐ ܕܡܫܝܚܐ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ  
 ܘܥܝܢܐ ܕܡܫܝܚܐ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ  
 ܘܥܝܢܐ ܕܡܫܝܚܐ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ  
 ܘܥܝܢܐ ܕܡܫܝܚܐ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ  
 ܘܥܝܢܐ ܕܡܫܝܚܐ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ ܕܢܘܨܚ

“Who, then, on hearing these absurdities, will not choose to suffer anything rather than cherish a silence odious to God? Christ died for us, despising the shame; he bore the Cross and fleshly death. And what? Are we not to repay our benefactor even with a verbal love, but sit in silence listening to such absurd blasphemies, or,

<sup>32</sup> Ebied *et al.*, *Contra Damianum*, vol. 35, pp. 356-357.

perhaps, even share in and accept the complaints garrulity makes against him?<sup>33</sup>

VI. From *Commentarii in Johannem* (CPG 5208; PG 73, 9-756, ed. P.E. Pusey, S.P.N. *Cyrilli archiepiscopi Alexandrini in D. Joannis evangelium*, 3 vols., 1872 [10 quotations]

(1) The following passage from St. Cyril's *Exposition of St. John's Gospel* is presented by Peter in chapter 8 of his Book III. Peter proves that it is clear that the fathers do not admit the general canon of Damian but distinguish sometimes between indicators and indicated:

ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ  
ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ  
ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ  
ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ  
ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ  
ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ  
ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ  
ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ  
ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ ⲛⲓⲥⲓ

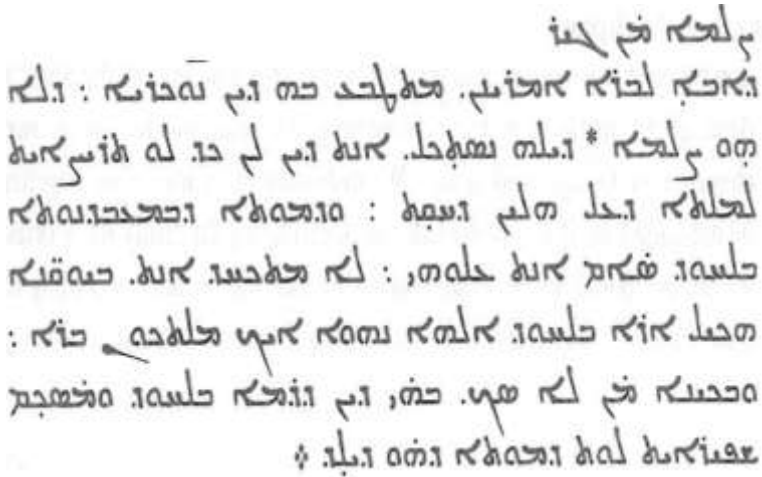
<sup>33</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 8-9.

חַלְלָהּ בְּיָדוֹ אֱלֹהִים וְיִשְׁתַּחֲוֶה לְעִבְדוֹ :  
 וְיִשְׁתַּחֲוֶה לְעִבְדוֹ אֱלֹהִים וְיִשְׁתַּחֲוֶה לְעִבְדוֹ :  
 אֱלֹהִים וְיִשְׁתַּחֲוֶה לְעִבְדוֹ אֱלֹהִים :  
 אֱלֹהִים וְיִשְׁתַּחֲוֶה לְעִבְדוֹ אֱלֹהִים :  
 אֱלֹהִים וְיִשְׁתַּחֲוֶה לְעִבְדוֹ אֱלֹהִים :  
 אֱלֹהִים וְיִשְׁתַּחֲוֶה לְעִבְדוֹ אֱלֹהִים :  
 אֱלֹהִים וְיִשְׁתַּחֲוֶה לְעִבְדוֹ אֱלֹהִים :

“But because, in having gone astray through the Devil’s deceits, he despised the Creator, and, by trampling on the law which had been defined, he pained his benefactor, the grace bestowed on him was claimed back. Then, as soon as he who had been made for life, heard, You are dust, and to dust you shall return, the likeness to God began to be contaminated by the sin which had entered in, and the marks were no longer bright in him but dim, so to say, and obscure, because of the transgression of the commandments And later: It must be understood that we speak of man’s spirit as the offspring of the Spirit, not as if man’s spirit were from the Spirit by nature (for that is impossible!) but by a first, and more ancient, principle, on the one hand: because when non-existent man’s spirit was summoned not existence by him; and, then by a second principle in the dispensation, because man’s spirit was transformed Godwards through the Spirit’s depicting his marks in us and refashioning our understanding in his own character, so to say.<sup>34</sup>

<sup>34</sup> Ebied *et al.*, *Contra Damianum*, vol. 32, pp. 214-217.



(2) 

“We speak of the Son as ‘the Father’s image’, and say that what is other than himself is sealed in him, so that he should not be thought of as his own image. But you wrongly thrusting aside our reasoning on these matters, as not ashamed of applying to him only likeness in respect of activity. According to your argument, then, surely, the Son will be God only in the marks, and not at all by nature: by the fact indeed, that the only resembles, and is being well fashioned into the likeness of his begetter.<sup>35</sup>

(3) In chapter 26 of his Book III, Peter sites the following passage from St. Cyril’s *Exposition of St. John’s Gospel* in order to support his accusation of Damian that, as usual with heretics, he (Damian) employs unclear language: the ‘his’ (in ‘according to his argument’) is ambiguous but apparently refers to Eunomius:

<sup>35</sup> Ebied et al., *Contra Damianum*, vol. 32, pp. 216-217.

ⲓⲃⲁⲓⲥⲁⲛ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ  
 ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ

“This is the absurd and murky language of our opponents. For it is a common practice stemming from their evil method, to make use of obscure language, especially when the wretches venture to disgorge something very blasphemous and out of tune with the divine scripture. For their conscience buffeting them within will rightly not permit them to lift up their horn on high, as Scripture has it, and speak wickedness against him who is God in truth and nature i.e. the Only-begotten whom the Father’s nature beamed forth, the stamp and image of his own substance and nature. But as for me (for I believe I must tell you the truth) I do not understand very well what they mean by saying ‘he everywhere acknowledging the Father’s rule!’<sup>36</sup>

<sup>36</sup> Ebied et al., *Contra Damianum*, vol. 35, pp. 200-201.



and with the Father, He here says that he is not alone but that with him there is also he who sent him.<sup>37</sup>

(5) In chapter 34 of his Book III, Peter returns to a critique of the contention that God the Father is both participant and participated. To this effect, he adduces the following text from St. Cyril's *Exposition of St. John's Gospel* in which the author (Cyril) shows that 'God the Father' refers only to the Father and not to the common divine substance; he is not both hypostasis and comprehensive substance. Moreover, If God the Father is both participant and participated, then the whole Godhead or Holy Trinity must have been incarnate:

Handwritten text in Syriac script, likely a quote from St. Cyril's *Exposition of St. John's Gospel*. The text is written in a cursive style and appears to be a single paragraph.

<sup>37</sup> Ebied et al., *Contra Damianum*, vol. 35, pp. 482-485.

ܩܩܐܢܐ : ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ  
 ܩܩܐܢܐ : ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ  
 ܩܩܐܢܐ : ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ  
 ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ  
 ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ  
 ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ  
 ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ ܩܩܐܢܐ

“But if they think it possible that the ‘through whom’ spoken of the Son debases his substance from equality with, and natural similarity to, the Father, so that the lunatics consider him to be a ministering servant rather than Creator, let them come forward to defend what we are then to think of God the Father too. What, indeed, are we to think he too is, when he is seen as object of the ‘through whom’ in divine Scripture? For God is faithful, it says , through whom you were called to the fellowship of his Son, and Paul, Jesus Christ’s apostle through God’s will; and again Paul writes to certain people: You are no longer a servant but a son, but if a son, also an inheritor through God. All these things, indeed, have reference to God the Father’s prosopon and nobody could ever reach such an insanity (unless, maybe, he thinks things similar to the aforesaid) as to say that the word and reality of ministering service is rightly predicated of the Father’s glory itself because ‘through whom’ has been applied to him too.<sup>38</sup>

(6) In chapter 36 of his Book III, Peter appeals to St. Cyril by citing the following passage from his *Exposition of St. John’s Gospel* in order to show that Damian, like heretics everywhere, takes refuge in murky phrases and that he (Damian) means that the

<sup>38</sup> Ebied et al., *Contra Damianum*, vol. 35, pp. 500-503.

hypostases are not God, for the phrases ‘be indicative of’ and ‘in their own concept’ simply mean ‘be’ and ‘really’:

: ܘܘܫܝܚܘܢ ܘܡܝܚܝܢ  
ܠܟܝܢ ܗܘܐ ܥܣܝܢ ܕܘܟܠܝܢ ܕܡܫܝܚܝܢ ܘܡܝܚܝܢ ܘܡܝܚܝܢ ܘܡܝܚܝܢ  
ܠܟܝܢ ܕܘܟܠܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܕܡܫܝܚܝܢ \* ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ

“He is ashamed and shrinks back, lacking the frankness to say clearly his abominable folly as he thinks it, and will not approach the light of clarity lest the feeble contemptibility of this opinion be rebutted.<sup>39</sup>

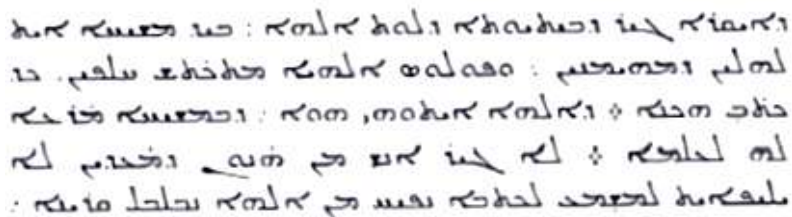
(7)

ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ : ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ , ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ : ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ  
ܘܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ ܕܡܫܝܚܝܢ

<sup>39</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 48-49.

“These are that man’s nonsensical words. But since we too must say, in opposition to what was said, something which can rebut this interpretation as fallacious, I will say this: that I do not quite understand what saying ‘the Son, then, is contained substantially by the Father’ is or means (for we must, I think, speak the truth), it has so much obscurity. For the thought is ashamed, as it were, and lacking frankness, shrinks back to avoid being understood. for just as a male-factor hates light and will not approach light lest his deeds be rebutted (according to our Saviour’s words), so every utterance which discloses evil things loves to approach through murky notions and will not approach the light of clarity lest its feeble contemptibility be rebutted.<sup>40</sup>

(8) In chapter 37 of his Book III, Peter presents the following proof-texts from St. Cyril’s *Exposition of St. John’s Gospel* in order to prove that the claim to oppose tritheism is a mask for atheism and is in contradiction with the fathers who name each prosopon severally ‘God Himself’:



<sup>40</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 46-49.

ܘܢܝܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ  
 ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ  
 ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ  
 ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ  
 ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ  
 ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ  
 ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ  
 ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ  
 ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ ܕܗܘܢܐ ܕܥܝܢܐ ܕܥܠܡܐ

“For believers have the honour of fellowship with God through Christ and divine Paul will champion us by his writing as follows, God was, in Christ, reconciling the world to himself. For an uneducated hearer of divinely-inspired Scripture is not to confuse the reading, by supposing that God is in Christ, or think the Spirit-clad Paul is saying this (the language, in fact is not very precise), for Christ is God Himself by nature and not a God-clad man like one of the prophets, and through him we have been reconciled to God the Father by his abolishing the old enmity (I mean the enmity through sin and through our worshipping creature instead of creator); but the mode of reconciliation , the faith which justifies when the Son receives it as applied to himself, he always refers to God the father too, for the Godhead in both is one.<sup>41</sup>

---

<sup>41</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 64-65.



(9)

10  
 11  
 12  
 13  
 14  
 15  
 16  
 17  
 18  
 19  
 20  
 21  
 22  
 23  
 24  
 25  
 26  
 27  
 28  
 29  
 30  
 31  
 32  
 33  
 34  
 35  
 36  
 37  
 38  
 39  
 40  
 41  
 42  
 43  
 44  
 45  
 46  
 47  
 48  
 49  
 50  
 51  
 52  
 53  
 54  
 55  
 56  
 57  
 58  
 59  
 60  
 61  
 62  
 63  
 64  
 65  
 66  
 67  
 68  
 69  
 70  
 71  
 72  
 73  
 74  
 75  
 76  
 77  
 78  
 79  
 80  
 81  
 82  
 83  
 84  
 85  
 86  
 87  
 88  
 89  
 90  
 91  
 92  
 93  
 94  
 95  
 96  
 97  
 98  
 99  
 100

"For though he asked, as it were, of God the Father that a preservation (meaning that of the holy disciples) be effected, he says that he has himself already brought about this very thing: revealing himself as equal in power and equal in agency to his begetter, indeed, rather, that he is himself the hypostatic power of his begetter. For how can he who appears as able to do the same as he who is and is professed by nature God, not be thought of as having in him, in everything and in all respects, both equality in power and identity in nature? and how can he who preserves as God, who has been crowned fitly and divinely both with the name

of God and with the glory deriving from achievements which befit the appellation, appear a foreigner by race or different in nature but not, rather, the reality Itself, whatsoever God is by nature? For no entity can perform works which belong peculiarly to God unless it is substantially the thing we suppose God is.<sup>42</sup>

(10)

ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ  
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ

“For how can he who appears as able to do the same as he who is and is professed by nature God, not be thought of as having in him, in everything and in all respects, both equality in power and identity in nature? And how can he who preserves as God, who has been crowned fitly and divinely both with the name of God and with the Glory deriving from achievements which befit the appellation, appear a foreigner by race or different in nature but not, rather , the reality itself, whatsoever God is by nature?<sup>43</sup>

---

<sup>42</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 64-67.

<sup>43</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 72-75.

VII. From *Commentarius in Isaiam* (CPG 5203; PG 70, 9-1449)  
[1 quotation]

(1) Towards the end of his ‘magnum opus’, Peter presents in chapter 50 of his Book III the following long quotation (the only one) from St. Cyril’s *Commentary on Prophet Isaiah* in which he (Cyril) states that the so far uncommitted are to weigh the issues and he also urges them to repudiate Church leaders who teach untruths:

Handwritten text in Arabic script, likely a quote from St. Cyril's Commentary on Prophet Isaiah. The text is arranged in approximately 15 lines, with some lines starting with a colon. The script is cursive and somewhat difficult to read due to its density and the way the lines are connected.

חֲפֵזָה לַעֲשׂוֹת מַעֲשֵׂי אֱלֹהִים. חֲפֵזָה לַעֲשׂוֹת  
 [אֲנִי] וְלִבְרֵאשִׁית : כִּי [בְּחַסְדֵּךְ חַסֵּד] לֹא הָיָה מִי, וְיָדָע  
 [וְלִבְרֵאשִׁית לִנְשׂוֹת,] אֲנִי לֹא [עֲשֵׂה : וְחַסְדֵּךְ] חֵן  
 וְלֹא חֲפֵזָה לַעֲשׂוֹת מַעֲשֵׂי אֱלֹהִים : כִּי וְיָדָע מִי  
 חֲפֵזָה לַעֲשׂוֹת מַעֲשֵׂי אֱלֹהִים : וְיָדָע מִי, וְיָדָע מִי  
 לֹא חֲפֵזָה. וְיָדָע לִי מִי חֲפֵזָה לַעֲשׂוֹת מַעֲשֵׂי אֱלֹהִים  
 חֲפֵזָה לַעֲשׂוֹת מַעֲשֵׂי אֱלֹהִים : וְיָדָע מִי חֲפֵזָה לַעֲשׂוֹת  
 וְלֹא חֲפֵזָה לַעֲשׂוֹת מַעֲשֵׂי אֱלֹהִים. וְיָדָע מִי חֲפֵזָה לַעֲשׂוֹת  
 לֹא חֲפֵזָה, וְיָדָע לִי חֲפֵזָה לַעֲשׂוֹת מַעֲשֵׂי אֱלֹהִים  
 וְיָדָע מִי חֲפֵזָה לַעֲשׂוֹת מַעֲשֵׂי אֱלֹהִים. וְיָדָע מִי חֲפֵזָה לַעֲשׂוֹת  
 חֲפֵזָה לַעֲשׂוֹת מַעֲשֵׂי אֱלֹהִים.

“For I do not think we should be willing to be subject to those whose lot it is to be leaders, if they do not attempt to teach something profitable and helpful, and refuse to count worthy of censure what is rightly believed to be in the portion of evil. For it is the special quality of a teacher to be able to lead those under instruction to accurate knowledge of what is profitable, to mark false what is capable of doing harm, and to order abstinence from what usually injures. Indeed, I think, pupils will be worthy of all praise, if they do not merely look at the opinions of their masters but at the nature of the realities, and if they admire their teachers if they are upright, are men of knowledge, and counsellors of excellence, but censure those who do not have such an aim. For some pasture their flocks of sheep on hills and heights, but should any ravine or precipice near the flock be seen, the sheep stray and do not give themselves over to death, for they are taught, as it were by an innate law, to spare their own lives. So how can it not be absurd if this evidently prevails among unreasoning animals, yet amongst ourselves, despite our being rational, there should be no knowledge of what is useful and necessary for life? We ought not, then, if some of those appointed as teachers and rulers choose to lead us into wrong, simply to be willing to tolerate them or

foolishly to follow what they please, but should consider every one of the actions and so choose the one wont to profit most.<sup>44</sup>

VIII. From *Contra Diodorum et Theodorum* (CPG 5229) [3 quotations]

(1) In chapter 37 of his Book III, Peter reiterates that Damian has said that it is polytheistic to profess each prosopon of the trinity 'God Himself'; there for as the passage cited at the beginning of chapter 36 proves, he does not acknowledge each to be truly 'God'. The claim to oppose tritheism is a mask for atheism and is in contradiction with the fathers who name each prosopon severally 'God Himself'. Will Damian follow the fathers and repudiate his opinion that each divine hypostasis is only God 'by participation'? As a proof-text to demonstrate/support his argument, peter adduces the following quotation from St. Cyril's first book against Diodore and Theodore:

Handwritten text in Arabic script, likely a quote from St. Cyril's work. The text is arranged in approximately 10 lines, with some words appearing to be in a different script or dialect, possibly Syriac or Coptic, interspersed with Arabic. The handwriting is cursive and somewhat difficult to decipher without specialized knowledge.

---

<sup>44</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 438-441.

: אֲדַבְרֵי הַכְּבוֹדִים וְהַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים :  
 : וְהַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים :  
 אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים :  
 אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים :  
 אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים :  
 אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים :  
 אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים :  
 אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים :  
 אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים אֲדַבְרֵי הַכְּבוֹדִים :

“My redoubtable fellow, you have correctly cast out the sacrileges of the confounders or confusers of substances by making of the one who created the prophets (for he says I have multiplied visions), a prophet who excels the rest in quantity of grace, of the bestower of the Holy Ghost one who is energized by the Holy Ghost, of him in whom are all the treasures of wisdom and the hidden things of knowledge, one who needs someone else’s wisdom; for the man who means to think correctly when anyone names him who is of David’s stock, will immediately understand the Word who sprang from God the Father, who was incarnate and made in our likeness. But as for you, you say that he was made the Word’s habitation but is higher than the holy prophets and exists in more exalted condition, not that he is ‘God from God’ even though he became flesh, higher than things human by incomparable distinctions. But also you say that when he was formed the Word was nigh him, crowing him with special grace and establishing in him his own wisdom and glory; and so the Only-begotten Word of God will become a participant in God and will not be thought of as the reality Itself, God, because he willed to assume our likeness and be made of divine David’s stock.<sup>45</sup>

<sup>45</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 66-69.

(2) In chapter 44 of his Book III, Peter professes anger and astonishment at Damian by repeating the latter's words. To this end, he presents the following passage from St. Cyril's against Diodore and Theodore:

ⲁⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ  
 ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ  
 ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ  
 ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ  
 ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ  
 ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ

*“Be amazed, O Heaven, and tremble much, at this, says the Lord. Oh, the unbearable madness! Oh, the tongue uttering blasphemy against God! And again: Sodom is more justified than you. You have outstripped the abusive utterances of the heathen which they made against Christ. Reckoning the Cross folly, you have shown that the complaints of Jewish pride are nothing!”<sup>46</sup>*

(3) In his last chapter of his book III, Peter concludes his argument against Damian by stating that the so far uncommitted are to weigh the issues and are to repudiate church leaders who teach untruths. He, therefore, cites the following proof-text from St. Cyril's against Diodore and Theodore in support of his argument:

<sup>46</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 270-273.





١. لا شيء له precedence على الحقيقة لأولئك الذين يحبونها  
 ٢. ولا يعرفون جيداً كيف يتحدثون عنها. ولكني أقول لأولئك  
 ٣. من هذا النوع من العقول، الذين قصدوا أن يسيروا وفقاً  
 ٤. للتعاليم المقدسة للكنيسة، أنهم يجب أن لا يكونوا متحيزين  
 ٥. تجاه أولئك الذين يفكرون ويتكلمون بما هو صحيح، ولا  
 ٦. يجب أن يكونوا مقيدون، بالاحترام والحنان، على الاتفاق  
 ٧. مع الكتابات التي هي خالية من المصداقية، خشية أن  
 ٨. يدينوا لأنهم قد دعوا الشر 'بالحسن' والحسن 'بشر'، الحلو  
 ٩. 'بمر' والمر 'بسوي'، ولأنهم قد جعلوا النور ظلاماً  
 ١٠. والظلام نوراً، بل ينبغي أن يفعلوا ما يرى القانون الإلهي  
 ١١. أنه مناسب؛ وأنه من الحكمة أيضاً وجهة نظر بولس الرسول  
 ١٢. أن نكون حذرين في كل شيء، لكي نتمكن من تقبل ما هو  
 ١٣. مربح، ولكن نتجنب ما ليس كذلك. لأنه من الغريب أن  
 ١٤. نتعلم بعض الحيوانات أن تتعلم من بعض القوانين  
 ١٥. الفطرية لكي تعرف جيداً ما سيمنعها وما لن يضرها،  
 ١٦. لكي يمكنها أن تتغذى على الأشياء في الريف التي لن تضرها  
 ١٧. بل تترك ما هو جارح، في حين أننا، نحن الذين  
 ١٨. نمتلك العقل والحكمة الصحيحة (لأن طبيعتنا هي حكيمة  
 ١٩. وقادرة على أن تتعلم من كل شيء، عندما نتعلم  
 ٢٠. ونقيس قوة ما يقال أو يكتب)، يجب أن نكون غير  
 ٢١. قادرين على اعتبار ما هو خالي من المصداقية شيئاً  
 ٢٢. يستحق الثناء، وأن نتجنب جميع العبارات الغريبة  
 ٢٣. التي تتجاوز التعاليم من الحقيقة.<sup>47</sup>

<sup>47</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 440-443.



X. From *Oration ad Theodosium imperatorem de recta fide* (CPG 5218; PG 76, 1133-1200; ed. E. Schwarz, *Acta Conciliaorum oecumenicorum*, I, 1, 1 (1927) [1 quotation]

(1) In chapter 47 of his book III, Peter continues the theme of the previous chapter (48). He, thus, presents the following quotation from St. Cyril's Address to the devout Emperor Theodosius in order to prove that no fully comprehensible account can be given of the Trinity in Unity:

ܕܗܘܐ ܕܐܘܪܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ  
 ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ : ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ  
 ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ  
 ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ  
 ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ  
 ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ ܕܡܘܨܝܢܐ

“So, away with all futile talk, with feeble fables and falsehood, and the deceits of elaborate phrases; for we do not accept anywhere anything which can do damage, even if our opponents smite us with very carefully constructed and sharp words! For our divine mystery does not reside in the persuasive words of human wisdom but in the proof of the Spirit”.<sup>49</sup>

XI. From *De Sanctissima Trinitate Dialogi* (CPG 5216; PG 75, 657-1124; ed. G.M. De Durand, *Cyrille D’ Alexandrie. Dialogues sur la trinité, Tomes I-III* (1976-1978) [8 quotations]:

(1) In Chapter 11 of his Book II, Peter presents the following short quotation from Cyril's second book, *Dialogues with Hermias*

<sup>49</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 428-429.

in order to show that generacy and ingeneracy do not exist on their own:

ܐܠ ܕܢܗܘܢ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܡܢ ܡܘܬܘܪܐ ܕܡܘܬܘܪܐ  
 ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ  
 ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ  
 ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ  
 ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ

“For ‘generacy’ and ‘ingeneracy’ are not things existing individually and hypostatically but they only bring us the meaning of having been begotten or not having been begotten, and elsewhere: Ingeneracy, then, is by no means God’s substance, but indicative, as I said, only of the fact that the Father has not been begotten; it does not subsist on its own.”<sup>50</sup>

(2) In chapter 25 of his Book III, Peter counters the argument of Damian by recalling the texts of Cyril used earlier. To this end, he adduces the following short passage in which Cyril affirms that ‘generacy’ and ‘ingeneracy’ do not exist on their own. Generacy, therefore, is not a hypostasis, but the mode of a hypostasis:

ܐܠ ܕܢܗܘܢ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ  
 ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ  
 ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ  
 ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ ܕܡܘܬܘܪܐ

<sup>50</sup> Ebied et al., *Contra Damianum*, vol. 29, pp. 154-155.

“For ‘generacy’ and ‘ingeneracy’ are not things existing individually and hypostatically, but they only bring us the meaning of having been begotten or not having been begotten”.<sup>51</sup>

(3) In chapters 23 of his Book III, Peter adduces the following short quotations from saint Cyril's, *To Hermias* where he (Cyril) clearly teaches that ‘generacy’ and ‘ingeneracy’ are not individually subsistent but indicative only of mode of being and that they are not, though, mere words: that they do not subsist properly does not mean that they are unreal:

ⲉⲛⲁ ⲟⲩ  
 ⲟⲩⲁⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲟⲩⲁⲛⲁ ⲟⲩⲁⲛⲁ ⲟⲩⲁⲛⲁ ⲟⲩⲁⲛⲁ  
 : ⲟⲩⲁⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ  
 ⲟⲩⲁⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ  
 ⲟⲩⲁⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ  
 ⲟⲩⲁⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ  
 ⲟⲩⲁⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ ⲁⲩⲉⲛⲁ

“For ‘generacy’ and ‘ingeneracy’ are not things existing individually and hypostatically, but they only bring us the meaning of having been begotten or not having been begotten. And a few lines later: Ingeneracy, then, is by no means God's substance, but is indicative, as I have said, only of the fact that the Father has not been begotten; it does not subsist on its own”.<sup>52</sup>

<sup>51</sup> Ebied et al., *Contra Damianum*, vol. 35, pp. 146-147.

<sup>52</sup> Ebied et al., *Contra Damianum*, vol. 35, pp. 114-115.

(4)

: כל אלה [האבות] היו [האבות] רבות ואלה [האבות] :  
 רבות [האבות] רבות [האבות] רבות [האבות] :  
 : רבות [האבות] רבות [האבות] רבות [האבות] :  
 רבות [האבות] רבות [האבות] רבות [האבות] :  
 רבות [האבות] רבות [האבות] רבות [האבות] :  
 רבות [האבות] רבות [האבות] רבות [האבות] :  
 רבות [האבות] רבות [האבות] רבות [האבות] :  
 רבות [האבות] רבות [האבות] רבות [האבות] :  
 רבות [האבות] רבות [האבות] רבות [האבות] :  
 רבות [האבות] רבות [האבות] רבות [האבות] :  
 רבות [האבות] רבות [האבות] רבות [האבות] :

“For you are not remembering that our argument laboured and proved to us, as well as it could, that one perceives things in the category of accidents or counted as simply existing in others, as not existing individually at all but, rather, as existing in others; they may seem to exist and be called individual things but they have as their own the nature of the one to whom they pertain. For ‘generacy’ and ‘ingeneracy’ are not things existing individually and hypostatically, but they only bring us the meaning of having been begotten or not having been begotten. B. you are right. A. So ingeneracy is to be reckoned as something existing in the concept of the hypostasis of God the Father, and as belonging to it but we are not to suppose it the hypostasis itself”.<sup>53</sup>

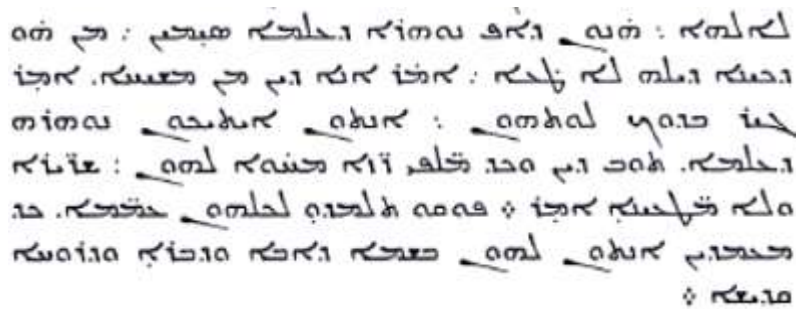
---

<sup>53</sup> Ebied et al., *Contra Damianum*, vol. 35, pp. 290-293.









“So, Hermias, it would be best not to enjoy being disturbed by the loquacity of others, because it will carry us away into unsound thinking. No, we should make the words of those who express things divine the direct and uncomplicated rule of faith. It is fitting to praise not others, but them rather, and to say: *It is not you who speak but your Father’s Spirit speaking in you.* And a little later: B. It is a hard matter, my friend, and the charge of impiety is truly difficult to avoid. A: Indeed it is very easy even. For those who want to, can escape it easily and banish any destructive and deadly objection by devoutly awarding right victory to the saints’ words, who taught that God is not the maker but, rather, the Father by generation, of the Only-begotten: saints who were even made the *light of the world* by him who was not ignorant of his own nature, I mean Christ. For he said, at one point, to them: *You are the light of the world; and again, when presenting them as true and infallible masters of mysteries, he said: Go forth, make disciples of all the nations baptizing them in the name of the Father and of the Son and of the Holy Ghost*”.<sup>55</sup>

(7) The Theme of chapter 48 (Book III), where Peter emphasizes the need to respect the tradition and adhere to the father’s teaching, is continued in chapter 49 of the same Book. A series of quotations from the fathers, including the following lengthy proof-text from St. Cyril, underlines the point:

---

<sup>55</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 390-393.

ܰܰܰܰ  
 ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ : ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ  
 ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ : ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ  
 ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ : ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ  
 ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ : ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ  
 ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ : ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ  
 ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ : ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ  
 ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ : ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ  
 ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ : ܰܰܰܰ ܰܰܰܰ ܰܰܰܰ

“For just as hope that is seen is not hope, for how can one also hope for what one sees? According to wise Paul’s voice, so faith that is investigated and does not possess inscrutability, is, by parity of argument with hope, not faith. For what is honoured by faith must be free of enquiry. I say, therefore, that just as He who approaches God must believe that he is and investigate no longer, so ought he too to think ‘that’ God is Father and has begotten, but to leave off burrowing into ‘how’ as incomprehensible matter”.<sup>56</sup>

(8) Peter continues the discussion on the theme of chapter 48 in chapter 49 where he also stresses the necessity of taking the middle road, not going from one extreme to the other: not professing three Gods on the one hand, or making the Godhead a mental construct on the other. The divine unity in trinity is a mystery and a paradox. The following quotation from St. Cyril’s work underlines the point:

<sup>56</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 426-427.

فاعلم انك انما تكلمت بالحق  
 وما كنت تعلم انك تكلمت بالحق  
 : كذا قالوا له يا ابن السوء  
 : انما كنا نكلم بكلاما مستقيما  
 وما كنا نكلم بكلاما مستحيلا  
 ولما كنا نكلم بكلاما مستحيلا  
 وما كنا نكلم بكلاما مستحيلا  
 ولما كنا نكلم بكلاما مستحيلا  
 وما كنا نكلم بكلاما مستحيلا  
 ولما كنا نكلم بكلاما مستحيلا  
 وما كنا نكلم بكلاما مستحيلا  
 ولما كنا نكلم بكلاما مستحيلا  
 وما كنا نكلم بكلاما مستحيلا  
 ولما كنا نكلم بكلاما مستحيلا  
 وما كنا نكلم بكلاما مستحيلا  
 ولما كنا نكلم بكلاما مستحيلا  
 وما كنا نكلم بكلاما مستحيلا

"You say well! And I admire you now especially for such words. Therefore, if anyone investigates and jeopardises himself by enquiring into things incomprehensible to the mind and not to be mastered by the power of words, we shall say of such a man that he is no genuine scholar at all but that he floats, rather, on empty and idle labours. It will be said, indeed, of everybody like this (and not inappositely). *He who relies on falsehoods shepherds the winds, and chases flying birds, for he has left the roads of his own vineyard, the paths, indeed, of his husbandry he has missed, but he goes along the waterless desert and on ground appointed for thirst and will father no fruits in his hands.* For having, as it were, foolishly bade farewell to things

necessary and advantageous and things full of truth, they embrace falsehood, and what has no fruits of religion they receive as if it were something to be prized. Their mind has mounted to such a pitch of pride that they then perhaps suppose it a point to be charged and condemned on that they should yield knowing 'how' he is in nature to God himself alone".<sup>57</sup>

### Conclusion

All in all, then, it is clear from the foregoing discussion that Peter of Callinicus was well acquainted with the various seminal works of St. Cyril of Alexandria. Thus, in support of his arguments against Damian of Alexandria, he made full use of these works by quoting extensively from them in the extant chapters of his extensive Syriac work, *Contra Damianum*, albeit, **only** less than half of which has survived. The value of these quotations lies in the fact that from them we could glean an insight into the theology, doctrine and teaching of this great father with regard to the issues argued and discussed therein.

In presenting these quotations in his surviving *magnum opus*, Peter refers to St. Cyril of Alexandria, in more than one place, as the following:

- "Listen to what sacred Cyril, the scales of orthodox doctrines, says" (ܕܠܝܫܢ ܟܝܪܝܠ ܩܝܪܝܬܝܢ ܘܢܬܘܒܘܢ ܕܚܘܬܝܢ ܕܡܢܗ ܕܥܘܠܡܝܢ ܕܢܫܘܬܝܢ).<sup>58</sup>
- "The very teacher who occupied with sanctity the throne of this great city, indeed rather was a teacher of the whole world, renowned Cyril" (ܩܝܪܝܠ ܩܝܪܝܬܝܢ ܕܥܘܠܡܝܢ ܕܢܫܘܬܝܢ ܕܡܢ ܗܘܝܐ ܕܥܘܠܡܝܢ ܕܢܫܘܬܝܢ ܕܡܢ ܗܘܝܐ ܕܥܘܠܡܝܢ ܕܢܫܘܬܝܢ ܕܡܢ ܗܘܝܐ ܕܥܘܠܡܝܢ ܕܢܫܘܬܝܢ ܕܡܢ ܗܘܝܐ ܕܥܘܠܡܝܢ ܕܢܫܘܬܝܢ ܕܡܢ ܗܘܝܐ ܕܥܘܠܡܝܢ ܕܢܫܘܬܝܢ).<sup>59</sup>

<sup>57</sup> Ebied et al., *Contra Damianum*, vol. 54, pp. 426-429.

<sup>58</sup> Cf. Ebied et al., *Contra Damianum*, vol. 35, pp. 286-287.

<sup>59</sup> Cf. Ebied et al., *Contra Damianum*, vol. 54, pp. 438-439.

- “Proven Cyril, guide to exactitude in divine doctrines” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ).<sup>60</sup>
- “Sound Cyril, who throughout his life championed true religion” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ).<sup>61</sup>
- Wise Cyril, too, shall rightly hew down impiety, since he destroyed, like a doughty general, the pomposities of many heresies, and declared pure and limpid truth to the whole world” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ).<sup>62</sup>

Furthermore, Peter introduces St. Cyril with such wonderful appellations as the following:

- “Expert Cyril, the accurate teacher of divine doctrines” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ);
- “Cyril, the wise theologian” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ);
- “all-wise Cyril, the renowned teacher” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ);
- “The light of the Christ-loving Alexandrians” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ);
- “Cyril, truth’s athlete” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ);
- “Wise Cyril, who devoted his whole life to God in the eradication of heresy’s strongholds)” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ);
- “A divinely inspired doctor” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ);
- “Wise Cyril, rich fountain of exact doctrines” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ);
- “Proven Cyril the wise” (ⲉⲃⲓⲛⲁ ⲉⲃⲓⲣⲓⲗ ⲉⲃⲓⲣⲓⲗ);

<sup>60</sup> Cf. Ebied *et al.*, *Contra Damianum*, vol. 54, pp. 380-381.

<sup>61</sup> Cf. Ebied *et al.*, *Contra Damianum*, vol. 54, pp. 270-271.

<sup>62</sup> Cf. Ebied *et al.*, *Contra Damianum*, vol. 54, pp. 372-373.

- “Cyril, the universal doctor” (ܩܝܪܝܠ ܕܥܡܢܝܘܬܐ ܕܥܠܡܝܢܐ);
- “[Cyril], the instructor in orthodoxy ([ܥܡܠܝܢܐ] ܕܥܘܣܘܒܝܢܐ ܕܥܘܣܘܒܝܢܐ).